

WHAT HAVE THE STARS TO DO WITH IT?

At a period in the history of the world when there is more than an ordinary degree of inquiry as to the possible relation of events and predisposing causes, astrologers of varying degrees of training and expertness have ventured opinions as to the influence of the stars. The following article, written by a non-professional but deep student of this science, is devoted not to predictions or citations of events, but to the practical statement of just what astrology means to its adherents.

By Genevieve Kemble

IN these momentous times when our particular little point in space seems to be quivering from centrifugal force, when the terrible impulse of current events, when the very face of the earth bids fair to be shorn of its familiar visage by some inscrutable, malevolent physiognomist, even "the man in the street" stops to ask WHY? What is it all about?

The "man higher up," ever glibly present with the universal solvent for every human problem—eager to tell just how it all happened, and how it is bound to end—that he is reverse himself so often that he is frankly content to attribute his fallibility to some mysterious or occult influence. Surely some inscrutable force—some secret power—is at work setting aside normal and logical issues and syllogisms refuse to work because of preposterous or hidden premises!

The "man of the hour" is he who can give some plausible explanation for things which cannot be explained by the ordinary process of reasoning.

What Is There in It?

Which sets the real student of life and its activities—its origins, potencies and purposes—the true deliver into the arena of nature—to ask: Is there something in these so-called occult sciences? Have the stars anything to do with the plans and purposes of human and cosmic destiny? He sets himself to "discern the face of the heavens" and here his logic will work if he hears his syllogism on the accepted postulates and premises of science—just ordinary physical science—the "profane" science of the occultist.

This real life-student seeking truth for truth's sake, begins his researches with Newton's formulation of the law of gravity: "Every particle of matter in the universe attracts every other particle of matter with a force directly proportional to its quantity of matter," thus establishing an inter-cosmic relationship between each and every unit composing the sum total of universal substance—matter—a sympathetic relationship so intimate, so inseparable, that no action or movement can take place in any one of the constituent particles without producing an effect on every other particle of matter and "acting at least as a secondary cause of changes in the economy of the whole." Accordingly nature is "a tissue of more relations—of constant flux and change."

Then our truth-seeker hears Herbert Spencer: "When the explorer of nature sees that molecules on earth pulsate in harmony with molecules in the stars, when there is forced upon him the inference that every point in space thrills with an infinity of vibrations passing through it in all directions, the conception toward which he tends is much less that of a universe of dead matter than that of a universe everywhere alive."

There Is No "Dead Matter."

So science, continually reversing itself, today concedes that we live in a cosmos pulsating with vibrant life, that there is no "dead matter," all is essentially ONE—held in suspension in space under established laws of attraction, repulsion, polarity, cohesion, gravity—laws founded on universal principles eternally involving and evolving through nature and all its forms. Thus modern science confirms the ancient philosophers in the hermetic axiom, "As above, so below; as is the outer so is the inner. There is but one law. He that worketh is One. Nothing is small, nothing is great in the divine economy."

In further search for "authority" for the mutual relations of man and cosmos he finds Aristotle, Hippocrates, Ptolemy, Philadelphus, Cardan and Tycho Brahe saying, "to deny the influence of the stars is to doubt the Providence of

antiquity, representing the first feeble effort of man to express his ideas of his human activities, his identity with nature, and his oneness with divinity. It is the mother of all sciences, written in a symbol language unfolding the paths of human history, evolution and destiny. It held the story of all the achievements, was the inspiration for the literature, and gave the motif for the worship of all the ancient nations—whose cosmogony, cosmology and evolution are based on underlying principles correspondentially universal in nature and sourced in divinity. The first signature of Deity was a star, emblematic of the All-seeing Eye.

This language in stone, the true or fundamental masonry, narrating the story of the widow's (Mother Nature's) Son—in his journey from the rise to the fall of the heavenly Temple of SOL-OM-ON—the sun at morning, noon and night, or spring, summer and winter—held the ancient wisdom concealed in glyph and picture each (nation) according to its kind.

The basic truths of Masonry (indeed of all the Mysteries) are discernible in the picture-writings on temple, lower and tablet of old, and the astrological correspondences and concepts are indisputable. These are perpetuated to the seeing eye, in every religion and cult of the present day—amply attesting the basic unity of all forms of worship and acclimating through the vast of eternity the creative fiat that the universe is one in essence, one in duty, one in destiny—to be drawn back to the parent source.

Astrology has its exotic and its esoteric interpretations; the one dealing with man as a purely physical organism, the culmination and transmutation of the elements, essences and ingredients common to all the kingdoms of nature—mineral, vegetable and animal. Materially he is a compound of all the elements and in his occult constitution he is a combination of finer substances, forces, activities and principles which he shares with all higher forms of manifested life—in the great evolutionary scale occupying a middle place between the animal and the divine.

Succinctly, "a human being made up in physical form of seven primary elements, each derived from a kingdom in nature, involves in his organism a representative feature of the intelligence which prevails in each kingdom . . . a creature of the stars—a concretion of sidereal

influences flowing into his corporeal and physical constitution." So man is a constellation in himself. "If I have manna in my constitution," says Paracelsus, "I can attract manna from heaven."

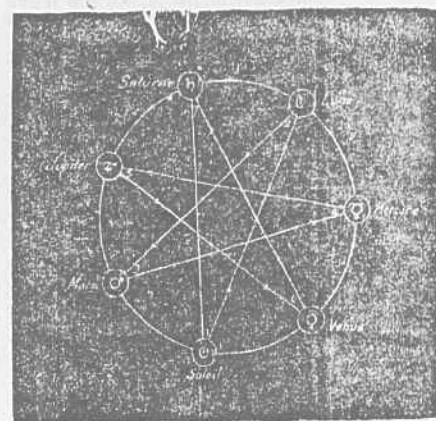
If, as is universally recognized, our sun—the great day-star, giving light and life to all that lives, and without which no thing can live—is the colossal dynamo from which all organic life receives its creative impulse, is the very source of its continued subsistence and progressive perpetuation, why should this single star be invested with such all-begetting potency? Through this great luminary we live and move and have our being, yet it is not recognized as the central sun of our universe by science either profane or occult. And if the planets and fixed stars and the great procession of sidereal lights following in the zodiacal train are but the offspring of the great parent light as claimed, why should they not be invested with some part of these dynamic powers, forces or principles inherent in their begetter? Did they forfeit these qualities and potencies by the solar casting-off? If our little globe is kept travelling its

The "Canals" of Mars in Which Students of Both Astrology and Astronomy Have Long Taken a Deep Interest.

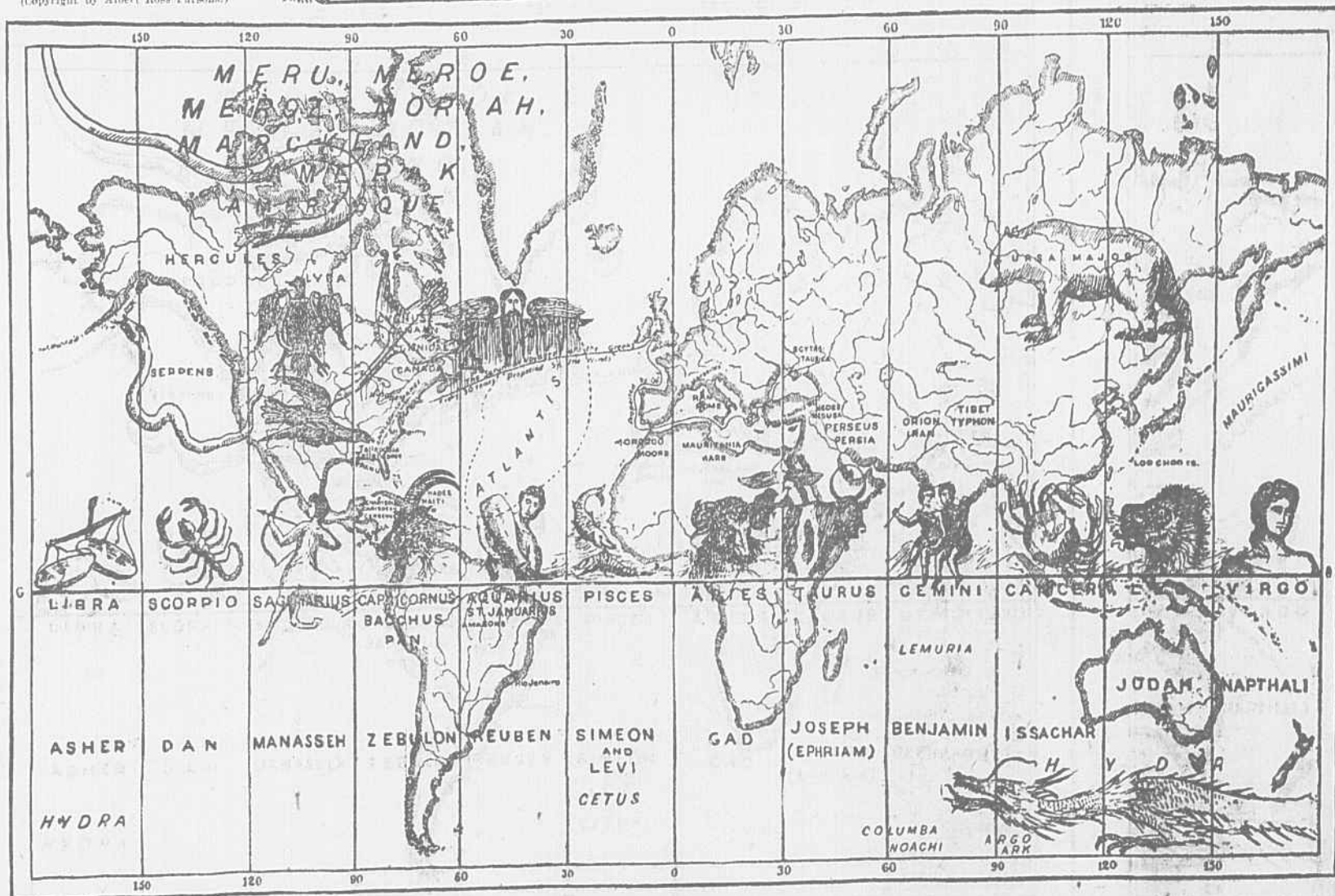
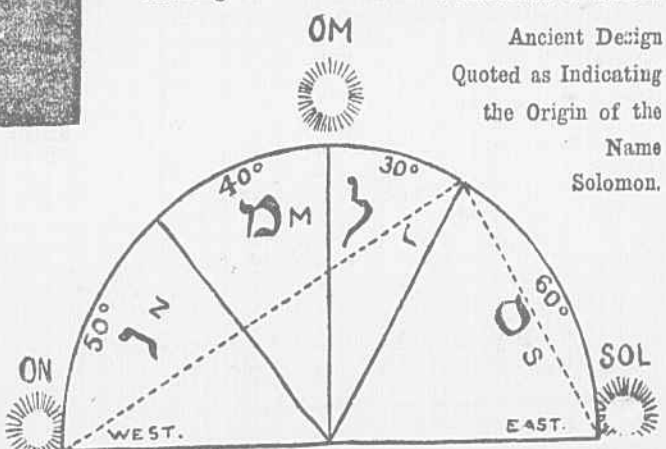
orbit with the other "wanderers" in our planetary chain under the play of some mighty cosmic law, surely there must be a close family tie that binds each to the parent solar relationship in some mutual sympathy, influence, function and destiny. If the sun gives us life and the "dead" moon conceivably controls the tides and the tides in mundane operations, why should not these other magnetic centres—brother and sister stars in the planetary chain of our system—exert their quota of influence and interaction on all that makes up their common existence?

If five-sevenths of man's physical constitution is made of the tides (fluids) of the life stream, why should their ebb and flow, their flux and reflux, not accord with the lunar

The Chart Below, Designed by Albert Ross Parsons, Combines the Zodiacal Figures with an Analysis of Their Significance in Relation to Regions of the Earth and the Progress of Earthly Life.



Astronomical Diagram in Which Are Used the Signs First Employed by the Ancient Astrologers.



A Practical Statement of the Claims of Astrology as a Science—How it is Related to Other Sciences and What It Implies in Human Conduct.



Masonic Symbols Dating Back to the Days of Solomon and Frequently Quoted by Specialists in Astrology.

mutations? And they do coincide in certain all-important physiological functions operating under the same law of periodicity.

This leads to the mooted question of planetary influence being arbitrary and fatalistic—a point in which astrologers take issue, according as they interpret their science exoterically or esoterically.

The esoteric exponents pronounce an issue dixit which is frankly inhibitive and fatalistic—placing a limitation on individual progress as circumscribed and inexorable as the orbits of the planets themselves. It is as degenerate and pitiless a philosophy of life as can be pronounced, robbing "the native" of initiative and responsibility, disposing of his divinest gift of free will and the inherent cry of the soul for attainment or self-realization; in truth, making of him an automaton—a creature of cosmic law and forces, as truly under subjection as is inanimate nature. It is mentally, morally and spiritually cruel and crippling, dooming human achievement and unfolding to a predestined course.

"A Wise Man Rules His Stars."

Fortunately the esoteric school banishes this anathema by its recognition of man as a free and intelligent being, self-conscious, self-electing and self-governing—an attitude epitomized in its fundamental doctrine that "a wise man rules his stars, a fool obeys them," thus differentiating between the two systems and the two sets of believers.

In homely phrase: "Forewarned is forearmed," also "the stars incline, they do not compel," for the planets are not the cause of powers and attributes, but indicate and spur to activity tendencies pre-existent through deeper spiritual and nearer natural sources.

In its highest phase, astrology is a metaphysical science, the planets, stars and constellation are mere batteries of principles and powers, under the law of polar opposites vibrating correlative attributes and powers in man rather as a psychical entity than a physical.

"External nature plays upon the sensational body and we sympathize with the weather, the moon and tides because our vitals feel them as our skins feel objects they touch," as per Wilkinson's human body as its connection with man: "The soul sees its face in the rushing river of creation and feels the finest tremble of the stars."

The religion of the stars antedates all others and with its philosophy offers a vast and fascinating field for exploration for the student delving into the archaic for the sources and evolution of human ideals and destinies.